PATHWAY TO GOD

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devoted to Religion, Philosophy, Mysticism & Science of Yoga

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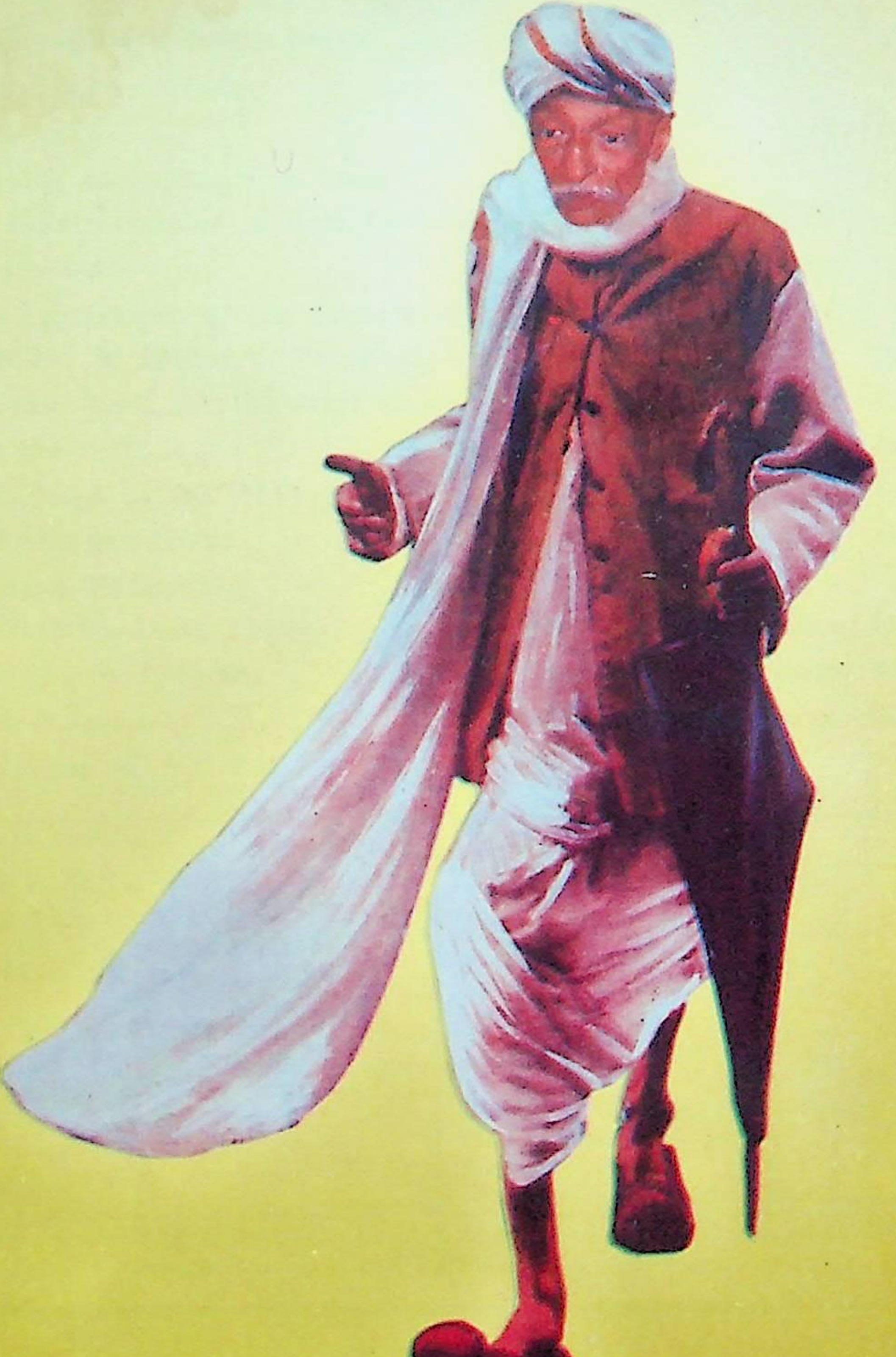

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ONE GOD ★ ONE WORLD ★ ONE HUMANITY ★

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PATHWAY TO GOD

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Prayer to Lord Rudra Shiva

(Stanzawise Translation in English)

नम इरिण्याय च प्रपथ्याय च ॥ १ ॥
I salute the Lord who exists in lands which are unusable as well as lands that lead to useful roads.

नमः किङ्शिलाय च क्षयणाय च ॥ २ ॥
I salute the Lord who exists in rocky lands as well as lands that are habitable and useful for residence.

नमः कपर्दिने च पुलस्तये च ॥ ३ ॥
I salute the Lord with braided spirals of hair as well as the one with free unbraided hair.

नमो गोष्ठ्याय च गृह्याय च ॥ ४ ॥
I salute Lord who lives among the tribes as well as in villages.

नमस्तल्प्यायच गेह्याय च ॥ ५ ॥
I salute the Lord sheltering on a cot or staying in a house.

नमः काट्याय च गह्वरेष्ठाय च ॥ ६ ॥
I salute the Lord existing in a well as well as in a mountain cave.

नमो ह्रदय्याय च निवेष्प्याय च ॥ ७ ॥
I salute the Lord existing in deep lake as well as staying in halting camps.

नमः पाङ्सव्याय च रजस्याय च ॥८॥
I salute the Lord existing in smallest of dust particles as well as in larger ones.

नमः शुष्क्यायच हरित्याय च ॥ ९ ॥
I salute the Lord who exists in things that are dry as well as those that are green.

नमो लोप्याय चोलप्याय च ॥ १० ॥
I salute the Lord who exists in rocky barren lands as well as those with damp and growth of grass.

नम ऊर्व्याय च सूर्म्याय च ॥ ११ ॥
I salute the Lord existing in submarine fire as well as in the overground flame.

नमः पर्ण्याय पर्णशद्याय च ॥ १२॥
The salute the Lord existing in green leaves as well as in a heap of dry leaves.

◆ ◆ ◆

If you want to develop the virtues of fearlessness, you should try to do one fearless action every day. So too about charity. In this way that virtue gathers force in you. Of course, virtuous acts themselves may not take you to God. They will give you the gunpowder and the spark of intense meditation will lead to spiritual explosion. Without the vision of God, virtues will not be firmly established in us. God-vision and morality are reciprocally related, they meet at God.

- Gurudev R. D. Ranade

Thus Spake Gurudeo...

The mystical criterion: If we were to enquire about the psychometaphysical nature of Anubhava, we find that it is an immediate, first-hand, intuitive apprehension of Reality. It satisfies all the requirements of a good criterion that we noted in the beginning. It alone gives truth and does not require any other criterion for its validation. It is self-evident. We have seen that a criterion has only an instrumental value. When there is direct approach to Reality there is no necessity of an intermediate criterion and it can be dispensed with forthwith. The direct experience becomes its own criterion. Reality though ineffable is experienceable. Therefore, Anubhava is the only appropriate criterion of it. There is no otherness at this stage. Here the faculty of intuition leds us on to the beatific vision. Anubhava thus blinks at intuition on the one hand and beatification on the other.

(Vedas as Culumniation of Indian Thought. P. 41)

◆◆◆

The crowning piece of the performance is the passionate longing of the aspirant for the realisation of God. It is this inner urge, this one-pointed and passionate search, this life of consecration to the ideal which crowns the efforts of man for the attainment of God.

The devotee must pant for God, like fish out of water. 'When thau art dried up, O Lake!', says the fish, "the birds and the swans can take resort elsewhere; but pinionless as I am, where shall I, whose life is entwined with yours, go to seek resort?

In the very process of my search would lie the termination of my endeavour. If that contigency happens, my only fate will be to be dried up along with thee, O my habitat'. It is only in such a helpless state of existence that passionate appeal of the devotee is likely to be heard by God.

(Pathway to God in Hindi Literature P. 363)

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Deep meditation in solitude leads to the flight of the Alone to the Alone. (a) The devotee becomes God-intoxicated and his behaviour during such unitive moments may appear queer to others and strange doubts may haunt their minds, (b) meditation in the company of two or three aspirants heightens the moral wrath of an individual. Shamed into alertness, he picks up practice of assembly of many devotees accompanied with readings from spiritual texts like Dasabodh or singing of devotional songs also enhances the moral fervours.

-Gurudev R. D. Ranade

EDITORIAL

Mind Ego and Conflict

It is a well known fact that man cannot remain at peace with himself. He is always a prey to conflict within himself. There is always an inner urge within a man to improve himself, improve the conditions in which he lives so that he feels happier. This leads to increasing aspirations and more expectations from the circumstances and persons surrounding him. These are difficult to be fulfilled and within himself he remains in conflict.

The origin of this conflict is the desires arising from the senses. If he is able to curb his desires the conflict diminishes. When he is able to control his desires, the conflict vanishes. Man has to understand himself and the working of his mind. The solution for peace is within himself. But he is hardly able to reach the solution.

The aim of all religions as well as advice of saints and seers is to make a man remain at peace with himself so that his spirit awakens and he takes the path of spirituality. The religions give a prescription of prayer and worship of God in different ways which give rise to rituals and at times misconceptions. Man remains within the small circle of rituals and worship but does not progress spiritually.

Yogis ask a man to get into the habit of meditation and lead himself to the single point concentration of mind through Hatha-yoga or repetition of God's name in the japa mode but very few people succeed to awaken their spitituality following this manner.

All the obstacles to spirituality are the senses and reactions with the outside world. A man may pray and worship God or meditate for some hours, but the moment he comes in contact with the reactive outside world, his ego and senses fail him and he forgets all about spirituality.

The Bhagwadgeeta preaches Karma-Yoga through training the mind to remain aloof and unaffected by desires while participating in the activities of the world. Vedas say "Satyam Vada ; Dharmam chara." Always speak the truth and do your duties in responsible way. The Bhagwadgeeta, Vedas and Upanishads tell a man to mould himself and his disciplined mind to always follow the righteous way. Without an attempt to mould one's conduct in a righteous pattern, mere worship, prayer, meditation or yoga practice will not produce the right result to put a man on the path of spirituality. Man has to rid himself of the so called six enemies passion, anger, false pride, egoistic possessiveness, desire, hatred & envy and replace them by honesty, truth, non-violence, desire and striving for well-being of the whole humanity and life on earth. Yogi Arvind says without achieving this moulding of character and conduct one cannot reach even the first step of yoga.

Only after achieving this moulding of personality, one becomes aware of the level of consciousness which has to rise through many levels to reach the spirit. With the rising of consciousness one can say he is on the path of spirituality. The path of transcendence from the fragile human nature to the unchanging divine spirit is the spiritual path. Devotion, meditation, japa, yoga etc. are but means to the end.

Unless a man is able to shed the affection of the body and go beyond the characteristics and existence of the body, he is unable to be aware of the spirit and awaken the same. When this happens, he becomes unconcerned with the worldly activities and enjoys Bliss.

Samarth Ramdas Swami says one should come out of the gross body, and enjoy the bliss by remaining in the subtle body. Some saints say that if one is able to stand on the doorstep of divinity for a few moments, he is able to achieve the four liberations all at once indicating the same thing that one needs to shed the affections of the gross body, through the deepest devotion to God to transcend to divinity.

The final aim to mould one's personality by transforming the human nature through the various means propounded by scriptures, yoga and seers should not be missed and get oneself involved in the formalities of rituals only.

When one is on this real spiritual path, when the whole of human nature falls off and the spirit awakens, one is able to understand and experience, the permeation of all life and everything in this world by the one entity called The Supreme Being, He becomes a Karma Yogi and Dnyanyogi all at once. He becomes a living example of Divinity.

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Phenomena, 96-136 Diatonns Siculus, Bibliotheca Historica (1, 8) and Ovid, *Metamorphosos,* (76-125, 11.7) The Golden age is an abstract age which is particularly unique in its setting. It consists of an environment suitable for the growth of virtue. Some of its features, after an examination of several sources, could be applied for the formation of a religious utopia.

The Golden Age mentioned by Empedocles in his Purifications goes as follows :

'They had no god Ares nor Kudoimos nor king Zeus nor Kronos, nor Poseidon but Kupris as Queen Her did they propitiate with holy images, with paintings of living creatures, with perfumes of varied fragrance and with sacrifice of pure myrrh and sweet scented frankincense casting to the ground libations of golden honey. Their altar was not steeped in the pure blood of bulls but rather was this the greatest abomination among men to tear out the life from goodly limbs and eat them'.

It can be conveniently derived that the inhabitants of the Golden Age did not slaughter animals or consumed animal flesh. The deity worshipped was none other than love who stands for an array of characteristics very much appropriate for a religious utopia such as unity, friendship, non-violence, affection, warmth, kindness, innocence etc., It is known that the violation of oaths was prohibited in this age. There was no greed, avarice or selfishness. Men conversed with animals and lived a life of primal innocence. Such a life could be an ideal foundation on which a religious utopia can be based.

The Golden Age noted by Hesiod is as follows :

'Vile old age never appeared, but always lively limbed, far from all ills, they feasted happily. Death came to them as sleep and all good things were theirs; ungrudgingly, the fertile land, gave up her fruits unasked'.

The inhabitants have no cares, burdens, worries, hardships or simply the fear of old age. Plato in his Laws calls the inhabitants of the Golden Age living, an 'Orphic sort of life, the Orphic life throws light on Orphic teachings which are eminently linked with austerity, soul purification meditation and above all asceticism.

Diogenes Laertius (vi. 85) preserves a poem composed by Crates the Cynic of the 4th century B.C. which highlights an utopia. Its name is Pera. Its is an agricultural land. Its people are vegetarians. They do not fight for money or fame. They remind of the mythical Greek races such as the Hyperboreans, the Abioi, the Thulians and the Kuru people of Kuru desha in Buddha's time.

Such abstract regions, as examined above, have a positive significance for the present study.

In a world where morals and virtues are gradually diminishing, a religious utopia embracing friendship, unity, peace of the Golden Age is bound to be a total difference Fresh in its outlook and setting, its serenity and warmth could prove a fascinating venture into the revival of the in born human virtues. The birth of these virtues properly utilized in a religious utopia is bound to be of excellent values for the formation of a righteous generation. Turning back to a life of sheer innocence from today's complicated society will be a refreshing chapter in each and every body's life.

Asceticism

The widespread monastic movement, well-known in the east and Europe bears close relation to the concept of a religious utopia. From the earliest Greek ascetic, Abaris, Pachomius and the Egyptian religious fraternity similar to the Essenes, the Therapeutae the monastic movement has concentrated on the freedom of the corporeal. Although the Avesta forbids fasting and mortification, for the Hindu aspirant tapas or suffering is a voluntary endurance in the process of practicing asceticism. Asceticism derived from the Greek word for training offers ample opportunity for the Hindu aspirant of the disciple of any Greek philosophic school to embrace the inner bliss, spiritual motivation and consolation. The hermit life of the Jains, Hindus, Buddhists Cynics, Neo-Cynics, neo-Pythagoreans and Neo-Platonists is an extreme devotion to virtue and morals. It is their footsteps that ought to be followed for the formation of a religious utopia. Scattered here and there all over the globe from time immemorial, their teachings and doctrines will prove an excellent source of inspiration for all and sundry. Given proper care and attention they can conveniently be applied for a religious utopia.

The several systems of Indian philosophy offer material relevant for the cultivation of virtue and the destruction of vice, than perhaps any other philosophical system. They elaborate upon the fundamental belief that soul purification is of utmost importance for the soul to be released from corporeal bondage. This has been taught as a fascinating doctrine in most ancient Greek reincarnationalist cults and mystery religions, since the construction of a religious utopia depends on asceticism, the above philosophical systems and Greek sources could be employed to the fullest to gain desired results.

The Upanishads aim at a unique life-style for the Hindu Brahmin. Emphasis is laid on the belief that *Kama* or desire ought to be eradicated for virtue to flourish. Suffering in the cycle of *samasara* or the wheel of rebirth could only be ended by a regular and constant practice of this belief. The condition of *muktha* or emancipation in this birth itself could then be achieved. Out of the mass of teachings of the Upanishads the following is appropriate for the present study of introducing a religious utopia. These lines contain a general picture of the Hindu ascetic who has achieved the state of *mukthi.*

'He is of the essence of understanding of the vital function, of the vital sense, of the auditory sense, of the essence, of the five elements (which would make up the physical body in accordance with its needs) or the essence of desires or the essence of restraint of desires, of the essence of anger, of the essence of turning off from all anger of the essence of *dharma,* of the essence of *adharmo* of the essence of all that is this (manifest) and that, is that (unmanifest) and that, is that (unmanifest or latent)

(Brhadarayaka Upanishads, Iv.iv.5)

Those who achieve the state of emancipation continue to live practicing virtue and indulging in a mission of educating mankind.

According to the Jains,

'the path of liberation is one which is a combination of one which is a combination of real right belief, right knowledge, and right conduct'.

(Samayasara Kalasa, 47/10). Further, liberation or *moksa* is been recorded in the *Tattavartha Sutta* by Umaswami as,

'liberation (is) the freedom from all karmic matter owing to the non-existence of the causes of bondage and to the shedding of karmic molecule'.

Liberation from all that causes, pain is the foundation on which lies the formation of a religious utopia. Closely in keeping with the above tendency towards the achievement of final bliss are *tapas* or asceticism and *brahmacarya* or celibacy practiced by the Hindu aspirant. Asceticism and celibacy then are significant factors in the formation of a religious utopia.

The Jains believe that all souls are omniscient and that everybody is endowed with the idea of *thirthamkara,* the idea, the river Ganges, you carry me beyond the ocean of existence," Shri Gurudev comments that the parity insisted on by the Mallah is a parity only by sufferance. This is also implied in the admission of the Mallah that unless Lord Rama conferred His grace on him, it would not be possible for him to carry Rama himself to the other shore.

Shri Gurudeva next comes to lyrical prayers. Selecting two remarkable lyrical songs from Surdas, he praises the blind saint-poet as being the greatest Hindi lyrical poet. In his song 'अबकी राखि ले हु भगवान' Surdas gives expression to a saint's prayer to guard him from evils coming from opposite sides. "He takes the illustration of a sparrow on a tree being shot by a huntsman from below, and pounced upon by a hawk from above.

"दोउ भाँति दुख भयो दयानिधि"

Shri Gurudeva says, "In such a pitiful situation, the sparrow lifts herself emotionally towards God, and prays Him to protect her from the opposing evils," This heartfelt prayer is heard by all-merciful God who sends His grace, which destroys these opposite evils. Instantly a serpent appears on the scene. It stings the huntsman, and the arrow, which was originally aimed at the sparrow, hits the hawk. Shri Gurudeva calls upon spiritual as aspirants facing critical situations in their lives to lift up their minds towards God, throw themselves upon His mercy, and pray to Him to protect them from opposing evils. (Ibid. pp. 159-60). He is reminded of the critical situation faced by India in the year 1942 during the last Great War. On the one side the Japanese had already bombed Calcutta and other Indian stations, on the other side the Germans and Italians, with their conquests in Egypt and next the Caucasus, were intending to descend into India. But the cry of the devotees of India was heard by God, and India was saved from an intensely critical situation by the grace of God. (Ibid. p.160).

Shri Gurudeva takes up another lyric from Surdas, which contains a very intense devotion. This lyric has been much in vogue as sung to the accompaniment of the lyre. This lyric 'मेरो मन अनत कहाँ सुखपावै' is an illustration of Aikantika Bhakti. In it a sparrow is described as perching on a barge in mid-ocean, when the tempest is raging high and the night is falling, and when there is no other place to go. The sparrow addresses the ship thus. "Thou art my sole resort, O my Barge." Wherever she casts her eyes, she finds only high seas and mountainous billows. "Even so," comments Shri Gurudeva, "the devotee regards God as his only Barge on whom he is to rely and on whom he is to rest. There is no other place to go......In the tempestuous sea of life, the only resort for us is God." As Surdas tells further, there is no use seeking the help of other petty deities. We should send our hearfelt prayer to the one God who is capable of taking away all our evils under all circumstances. It is in the fitness of things to go to the Ganga, which is above all rivers, for quenching our thirst, or to milk the wish-cow in preference to milking a she-goat.

(To be continued)

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Haṁsa-gitā

The great epic Mahābhārata describes the war between Kauravas and Pāndavas. After the war was over, Yudhisthira became the Sovereign King. Then on the advice of Lord Krișna Yudhisthira approached Bhisma in order to receive various religious, political, social and moral insturctions. Yudhisthira put questions and Bhisma answered them. Once Yudhisthira questioned about Truth, control of senses, etc. In reply Bhisma quoted a conversation between Sādhya gods and Brahmadeva who was then in the form of a golden swan. This entire conversation is called Haṁsa-gitā.

The Sādhya gods put certain questions to Brahmadeva. At that time Brahmadeva was in the form of a swan. Hence the entire conversation is called Haṁsa-gitā, the speech uttered by Hamsa (See: Mahabharata, Santiparvam, Moksadharmaparvam, Chapter 299, stanzas 1-46). The Sādhya gods ask the swan about the work that leads to salvation. Swan points out the moral qualities that lead to liberation. The swan speaks of moral/ethical virtues whose practice is necessary in spiritual Life of human beings. In other words, though the Hamsa-gita is a dialogue between gods, it refers to moral vices and virtues on the part of the human beings.

In this article is presented the Sanskrit text of the Haṁsa-gitā and its translation. As the text is easy to understand, no separate explanation is given.

Now follows the text and its translation.

Hamsa-gita : Text and Translation

Yudhisthira spoke :

सत्यं दमं क्षमां प्रज्ञां प्रशंसंति पितामह।
विद्वांसो मनुजा लोके कथमेतन्मतं तव ॥१॥

O grand-father, learned men in this world eulogise (the moral virtues like) truth, restraint of sense-organs, forgiveness and intelligence/ discrimination. What is your opinion about this? (1)

Bhisma replied :

अत्र ते वर्तयिष्ये ऽ हमितिहासं पुरातनम्।
साध्यानामिहसंवादं हंसस्यच युधिष्ठिर ॥२॥

O Yudhisthira, I will tell you in this connection a very ancient historical incident namely a dialogue between Sādhya gods and Haṁsa (swan) (2).

हंसो भूत्वाथ सौवर्णस्त्त्वजो नित्य: प्रजापति:।
स वै पर्येति लोकांस्त्रीनथ साध्यानुपागमत् ॥३॥

The unborn and eternal Prajāpati (once) assumed the form of a swan of golden colour and then he was flying over the three worlds; (and in the course of his flying) he went to the gods called Sādhyas (3)

Sādhyas spoke (to the Swan) :

शकुने वयं स्म देवा वै साध्यास्त्वाम नु युं स्महे।
पृच्छामस्त्वां मोक्षधर्मं भवांश्च किल मोंक्षवित् ॥४॥

O bird, we are gods called Sādhyas. We would like to question you. We would like to ask you about (the essential things necessary for obtaining) the salvation, because you are the knower of liberation (4).

श्रुतो ऽसि न:पंडितो धीरवादी
साधुशव्दश्चरते ते पतत्रिन् ।
किं मन्यसे श्रेष्ठतमं द्विजत्वं
कस्मिन् मनस्ते रमते महांत्मन् ॥५॥

We have heard about you that you are learned and are a speaker of wise words. The word "Sadhu" (= excellent, wise, good), O bird, fits you. What do you, O bird think to be the best of the best tings? O high-souled one, wherein is interested your mind? (5)

तन्न: कार्यं पक्षिवर प्रशाधि
यत् कार्याणां मन्यसे श्रेष्ठमेकम् ।
यत् कृत्वा वै पुरुष: सर्ववंधै
र्विमुच्यते विहगेन्द्रेह शीघ्रम् ॥६॥

Hence, O excellent bird, intruct us about that work/task which you think to be the best one of all the tasks, and after performing which, O best bird, a man in this world quickly gets released from all bonds (6).

Haṁsa relied :

इंद कार्यममृताशा: श्रृणोमि
तपो दम: सत्यमात्माभिभिगुप्ति: ।
ग्रंथीन विमुच्य हृदयस्य सर्वान्
प्रियतंप्रिये स्वं वशमानयीत ॥७॥

O (Sādhyas) the enjoyers of nectar (i.e. gods), I have heard that this very task namely (the practice of) penances, control of senses, thruth, and control of mind is the best one. Releasing/ loosening all knots in the heart, it brings under your control the dear and the non-dear things (7).

नारुंतुद: स्यान्न नृशंसवादी
न हीनत: परमभ्याददीत ।
ययास्य वाचा पर उद्विजेत
न तां वदेद् रुषती पापलोक्याम् ॥८॥

One should not hurt (with speech) the vital (or weak) parts (of other men). One should not speak cruel words (to others). One should not receive the highest instruction from a low-born person. A man should not speak inauspicious/bad/cruel words which will make others dejected and which will lead (the speaker) to sinful words (8).

वाक्सायका वदनान्निष्पतंति
यैराहत: शोचति रान्यहानि ।
परस्न्यं नामर्मसु ते पतंति
तान् पंडितो नावसृजेत् परेषु ।।९।।

Arrows in the form of words come out of the mouth (of a man). A man struck by them grieves day and night. They fall on the vital parts of other men. Hence a wise man should not shoot these (arrows in the form of words) against others (9).

परीश्चेदेनमतिवादवाणै
भृशं विध्येच्छम एवेह कार्य:।
संरोष्यमाप: प्रतिहृष्यते य:
स आदत्ते सुकृतं वै परस्न्य ।।१०।।

(Suppose) somebody pierces a man too much by means of arrows in the form of cruel/censurous words. (Yet) the person (thus pierced) should maintain the peace (of his mind). He who is happy when another man is angry with him secures the meritorious deeds of that other (man) (10).

क्षेपायमाणमभिषंगव्यलिकं
निगृहणाति ज्वलितं यश्चमन्युम् ।
अदुष्टेचेता मुदितोऽन स्युः
स आदत्ते सुकृतं वै परेषाम् ।।११।।

And he who restrains his burning anger due to which a man censures others and charges others with false things and speaks non-dear things (or troubles others), whose mind is not affected by passions, etc. who is pleased, and who is without envy deceit receives the auspicious/good/meritorious deeds of (his) enemies (11)

आक्रुश्यमानो न वदामि किंचित्
क्षमाम्यहं ताड्यमानश्च नित्यम् ।
श्रेष्ठ ह्येतद् यत् क्षमामाहुरार्या:
सत्यं तथैवार्जवमानृशंस्यम् ॥१२॥

I utter nothing even if I am censured or reproached. I always forgive even if I am being often struck or beaten. For the noble/virtuous men say that these (virtues like) forgiveness, truth, straight-forwardness and absence of cruelty (i.e. compassion) are the best virtues (12).

वेद स्योपनिषत् सत्यस्योपनिषतं दम:।
दमस्योपनिषन्मोक्ष एतत् सर्वानुशासनम् ॥१३॥

The essence (or secret thaching) of the Vedas is truth. The essence of truth is the control of senses. The essence of the control of senses is salvation. This is the instruction of all (religious/spiritual works) (13).

वाचो वेगं मनस: क्रोधवेगं
विधित्सा-वेगमुदरोपस्थ-वेगम् ।
एतान् वेगान् यो विषहेदुदीर्णा-
स्तं मन्येऽहं ब्राह्मणं वै मुनिंच ॥१४॥

He who bears/tolerates all these intensive forces namely force of speech. The force of wrath in the mind, the force of desire (to do something) and the force of stomach and organ of creation, him I consider to be a knower of Brahman and a sage (or a thoughtful, self-controlled man) (14)

अक्रोधन: क्रुध्यतां वै विशिष्ट
स्तथा तितिक्षुरतितिक्षोर्विशिष्ट: ।
अमानुषान्मानुषो वै विशिष्ट
स्तथाज्ञानाज्ज्ञानविद् वै विशिष्ट:॥१५॥

A man not getting angry is peculiar i. e. better in comparison with wrathful persons. So also a tolerant person is greater than a man who is non-tolerant. A man is better in comparison with non-human beings. So also a man possessing knowledge is superior to an ignorant one (15).

आक्रुश्यमानो नाक्रुश्येन्मन्युरेनं तितिक्षतः।
आक्रोष्टारं निर्दहति सुकृतं चास्य विंदति ॥१६॥

One should not condemn/censure/call names, even if he himself is censured. The (latent) wrath of the tolerant person consumes that censuring man and the tolerant man receives the holy deeds/merit of that person who censures (16).

यो ना त्युक्तं प्राहरूक्षं प्रियं वा
यो वा हतो न प्रतिहंति धैर्यान्।
पापं च यो नेच्छति तस्य हंतु
स्तस्येह देवाः स्पृहंयति नित्यम् ॥१७॥

Gods always entertain a good will for that man in this world, who though he is condemned, does not utter either harsh/hard words or dear words, who though he is attacked/struck/beaten, does not counter-strike, out of steadfastness, and who does not desire any bad/evil thing in case of that striking man (17).

पापीयसः क्षमेतैव श्रेयसः सद्दशस्य च ।
विमानितो हतोत्कृष्ट एवं सिद्धिंगमिष्य ति ॥१८॥

A man should forgive a sinner who may be equal or superior. A person who does so (i.e. forgives), even if he is thus insulted, beaten and censured obtains accomplishment (i. e. secures salvation) (18)

सदाहमार्यान्निभृतोऽप्युपासे
न मे विधित्सोत्सहते न रोषः।
न वाप्यहं लिप्समानः परैमि
न चैवं किंचिद् विषयेण यामि ॥१९॥

Even if I am perfect I always attend carefully on the noble/good people. Neither my desire to do something nor wrath inspires/goads me. I being desirous of getting something never go beyond (the boundry of right conduct); so also I never go (to any place) in order to secure sensual objects (19).

नाहं शप्तः प्रतिशपामि कंचिद्
दमं द्वारं ह्यमृतस्येह वेद्मि ।
गुह्यं ब्रह्म तदिदं वो ब्रवीमि
न मानुषाच्छ्रेष्ठतरं हि किंचित् ।।२०।।

Though I am cursed/reproached/condemned I do not curse/censure any body (in return). I know that in this world the control of senses is the door leading to immortality. (Now) I am going to tell you this very secret matter. There is nothing superior to human birth (20).

निर्मुच्यमानः पापेभ्यो धनेभ्य इव चंद्रमाः।
विरजाः कालमाकांक्षन् धीरोधैर्येण सिध्द्यति ।।२१।।

A wise man who is being released from sins as the moon is being released from the clouds, who is dirtless/pure, who is courageously expecting his death accomplishes (the needful thing) (21).

यः सर्वेषां भवति ह्यर्चनीय
उत्सैधनस्तंभ इवाभिजातः।
यस्मैवाचं सुप्रसन्नां वदंति
स वै देवान् गच्छति संयतात्मा ।।२२।।

A person who has controlled/restrained his mind, who is born in a noble family which is like a towering pillar (and hence) who is fit to be worshipped or honoured by all men, and about whom people speak very good words goes to gods (i. e. reaches godhood or becomes one of the gods) (22).

न तथा वक्तुमिच्छंति कल्याणान् पुरुषेगुणान् ।
यथैषां वक्तुमिच्छंति नैर्गुण्यमनुयंजका: ॥२३॥

Jealous people or censurers desire to speak about the absence of good qualities/virtues of another man, but they do not wish like-wise to speak about the auspicious/good qualities/virtues of that man (23).

यस्य वाङ्-मनसी गुप्ते सम्यक् प्रणिहिते सदा ।
वेदास्तपश्च त्यागश्च स इदं सर्वमाप्नुयात् ॥२४॥

He whose speech and mind are properly controlled or restrained and are always properly directed will obtain all this namely (the fruit of the study of Vedas, penances, and sacrifice or abandonment (24).

आक्रोशनविमानाभ्यां नाबुधान् बोधयेद् बुध: ।
तस्मान्न वर्धयेदन्यं न चा त्मानं विहिंसयेत् ॥२५॥

If a foolish person censures or condemns a wise man, the wise man should not pay in the same coins or should not try to enlighten him. Hence he should not heighten another man or should not lower down himself or should not harm himself (25).

अमृतस्येव संतृप्येदव मानस्य पंडित: ।
सुखं ह्यवमत: शेते योऽव मंता स नश्यति ॥२६॥

A learned man should be fully satisfied with insult/disrespect like with nectar. Hence a person who is insulted/dishonoured sleeps, happily while he who is the insultor is ruined (26).

यत् क्रोधनोयजति यद् ददाति
यद् वा तपस्तप्यति यज्जुहोति।
वैवस्वतस्तद्धरते ऽ स्य सर्वं
मोघ: श्रमो भवति हि क्रोधनस्य ॥२७॥

Yama the son of Vivasvat (i.e. the sun) carries off all that which a wrathful man offers in sacrifices, all that which he offers as gifts or all those penanees which he practises and all those offerings which he throws in fire. The efforts of an angry man become barren/ fruit less (27).

घत्वारि यस्यं द्वाराणि सुगुप्तान्यमरोत्तम्तः ।
ऩ्उपस्थमुदरं हस्तौ वाक् चतुर्थी स धर्म वित् ॥२८॥

O best of gods, the knower of religion/duty is he whose four openings (in the body) namely penis, stomach, two hands and the fourth speech are well-protected i.e. are under full control (28).

सत्यं दमं ह्यार्जवमानृशंस्यं
धृतिं तितिक्षामतिसेवमानः।
स्वाध्यायनित्योऽस्पृह्यन् परेषा
मेकांतशाल्यूर्ध्वगतिर्भवंत् ॥२९॥

He who too much resorts to i. e. practises truth, control of the senses, straightforwardness, absence of cruelty or compassion, steadfastness and forbearance or tolerance, who is daily engaged in his own study (of the Vedas, etc.), who does not desire (things of) others, and who resorts to loneliness will go up (to heaven) (29).

सर्वांश्चैननुचरन् वत्सवच्चतुरः स्तनान् ।
न पावनतमं किंचित् सत्यादध्यगमं क्वचितं ॥३०॥

Just as a calf sucks the four udders (of its mother), so also I have resorted to all these (virtues). Uptil now I have nowhere found anything more sacred/pure than the truth (30).

आचक्षेऽहं मनुष्येभ्यो देवेभ्यः प्रति संचरन् ।
सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ॥३१॥

Wandering among or apporaching men and gods, I tell them that just as a boat is a means to cross over the sea to reach the other shore, so also truth is the staircase to Heaven (31).

यादृशैः संनिवसति यादशांश्चोपसेवते।
यादृगिच्छेच्च भवितुं तादृग् भवति पुरुषः ।।३२।।

A person becomes like those with whom he lives (or he keeps company), like those whom he serves (or like those whom he resorts to) and like that (type) which he wants to be (32).

यदि संतं सेवति यद्यसंतं
तपस्विनं यदि वा स्तेनमेव ।
वासो यथा रंगवशंप्रयाति
तथा स तेषां वशमभ्युपैति ।।३३।।

Just as a (white) garment/cloth becomes subject to that colours which is given to it, so also a man comes under the influence/ power of those whom he is serving (or resorting to), be they- a good man, a bad man, a practitioner of penances or a thief (33).

सदा देवाः साधुभिः संवदंते
न मानुषं विषयं यांतिद्रष्टुम् ।
नेंदुः समः स्यादसमो हि वायु
रुच्चावचं विषयं यः स वेद ।।३४।।

Gods always keep company with or talk to good men; they never go to see the sensual objects of human beings. He who knows the high and low sensual objects (to be perishable) is not equalled by the moon or the wind (34).

अदुष्टंवर्तमाने तु हृदयांतर पूरुषे ।
तेनैव देवाः प्रीयंते सतां मार्गस्थितेन वै ।।३५।।

Gods are pleased with that man only who is standing on the path of good men and who wants to realise the not-bad self staying in the hearts of men (35).

शिश्नोदरे ये निरता: सदैव
स्तेना नरा वाक्परुषाश्च नित्यम् ।
अपेतदोषानपि तान् विदित्वा
दूराद् देवा: संपरिवर्जयंति ।।३६।।

Gods fully avoid, from a distance, after knowing, those men who were always interested in filling their stomachs and satisfying the penis, who were thieves, and who always spoke cruel, harsh words, even if new they are free from these faults (through expiation) (36)

न वै देवा हीनसत्त्वेन तोष्या:
सर्वाशिना दुष्कृतकर्मणा वा।
सत्यव्रता ये तु नरा: कृतज्ञा
धर्मे रतास्तै: सह संभजंते ।।३७।।

Gods indeed cannot be pleased by a man devoid of Sattva quality or by a man who eats everything or by a man who performs wicked deeds. Gods seek the company of or establish relationship with or love those persons only whose vow is truth, who are grateful and who are engrossed (in the practice of) religion (37)

अव्याहतं व्याहताच्छ्रेय आहु:
सत्यं वदेद् व्याहतं तद् द्वितीयम्।
प्रियं वदेद् व्याहतं तत् तृतीयम्
धर्मवदेद् व्याहतं तच्चतुर्थम् ।।३८।।

"Not to speak" is better than (vain) speech, say the wise people. (This is the first peculiarity of the speech). The second peculiarity is that true speech should be spoken. One should speak a speech that is likable or dear (to others) --- this is the third peculiarity of the speech. And the fourth peculiarity of speech is that one should speak in a accordance with Dharma (religion, righteousness) (38)

Sādhyas said :

केनायमावृतो लोक: केन वा न प्रकाशते।
केन त्यजति मित्रापि केन स्वर्गं न गच्छति ॥३९॥

By whom is this world covered? Due to what it (i. e. true nature of the world) is not revealed or is not manifest? Due to what reason a man deserts his friends? Due to what (fault) a person does not go to the heaven?

Haṁsā spoke :

अनानेनावृतो लोको मात्सर्यान्न प्रकाशते।
लोभात् त्यजति मित्राणि संगात् स्वर्गं न गच्छति ॥४०॥

This world is covered by ignorance. Due to envy, its nature is not revealed. A man due to avarice deserts his friends. And a person owing to the fault of attachment does not go to the heaven (40).

Sādhyas said :

क: स्विदेको रमते ब्राह्मणानां
क: स्विदेको बहुभिर्जोषमास्ते।
क: स्विदेको बलवान् दुर्वलोऽपि
क: स्विदेषां कलहं नान्वैति ॥४१॥

Who alone among the Brahmanas enjoys or remains happy? Who is he that keeps silence even in the company of many people? Who is he who though he is weak is really strong? And who out of these does not enter into quarrels?

Haṁsā replied :

प्राज्ञ एको रमते ब्राह्मणानां
प्राज्ञश्चैको बहुभिर्जोषमास्ते।
प्राज्ञ एकोबलवान् दुर्वलोऽपि
प्राज्ञ एषां कलहं नान्ववैति ॥४२॥

The wise/intelligent alone among the Brahmanas enjoys or remains happy. The wise man alone keeps silence in the company of many people. The wise alone though he is weak is strong. And the wise out of these does not enter into quarrels. (42)

Sādhyas asked :

किं ब्राह्मणानां देवत्वं किंच साधुत्वमुच्यते ।
असाधुत्वंच किं तेषां किमेषां मानुषं मतम् ।।४३।।

What is the divinity of the Brahmanas? What is the goodness (in them)? What is the bad thing of these (Brahmanas)? And what is considered to be their humanity/human nature? (43)

Hamsā spoke :

स्वाध्याय एषां देवत्वं व्रतं साधुत्वमुच्यते ।
असाधुत्वं परीवादो मृत्युर्मानुष्यमुच्यते ।।४४।।

Svādhyaya (=study of Vedas, etc.) is their (i. e. of the Brahmanas) divinity. (Observance of various) vows is their goodness. condemnation (of others) is (their) bad thing. (Being subject to) death is considered to be human nature (44).

Bhisma said :

इत्युक्त्वा परमोदेव भगवान् नित्य अव्यय : ।
साध्यैर्देवगणैः सार्धं दिवमेवा रुरोह ।।४५।।

Thus speaking that highest, eternal, imperishable, luminous God along with the group of gods (named) Sādhyas ascended to the heaven (45).

एतद् यशस्यमायुष्यं पुण्यं स्वर्गाय च ध्रुवम् ।
दर्शितं देवदेवेन परमेषाव्ययेन च ।।४६।।

This holy (instruction) revealed by the highest, imperishable God of gods (if put in practice) surely leads to fame, increase in life-period, and heaven (46).

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The Application of Santometry to the Founder of Inchageri Sampradya

Inchageri Sampradaya (IS) is approximately a century old and most of its centers are situated in Bombay Karnataka area and Maharashtra. An emphasis on both *Ekantik* and *Samuhik* meditation, *Bhajan* system based on *Nitya Nemavali* are some of its distinctive features. The founder of IS is Shri Venkatesh Khanderao Deshpande/ Shri Bhausaheb Maharaj Umadikar / The Saint of Umadi (1843 - 1914). The Saint of Umadi is initiated by Shri Raghunatha Priya Sadhu Maharaj / Sadhu Buva (1829 - 1879) at the instance of his spitirual teacher - The Saint of Nimbargi (Circa 1790 - 1885). The core purpose of this paper is to project how the Saint of Umadi is assessed in relation to some other saints or gods by himself and the followers of IS.

To be more precise this paper presents in all twelve santometric cases applicable to the founder of IS among which the first two santometric cases applicable to The Saint of Umadi are by some followers of IS, the next six by Gurudeo Ranade (1886 - 1957) - an ardent disciple of The Saint of Umadi, and the remaining by the Saint of Umadi himself. However, I am constrained to add that there might be a few possibilities of omissions on the subject.

The third son of Shri Khanderao and Shrimati Bhagirathi Bai is Bhausaheb Maharaj Umadikar. Shri Bhausaheb Maharaj Umadikar was born on *Ram Navami* day in 1843. It is but natural on the part of the followers of IS, therefore, to take pride in stating that their founder was born on *Ram Navami* day like Shri Ramadasa Swami (1608 - 1681) - a contemporary of Shri Tukaram Maharaj (Circa 1598 - Circa 1650) (*Vide* Deshpande 2002:5, Dabade 1998:127).

Sri Ramadasa Swami - a spiritual teacher of Chatrapati Shivaji Maharaj is well known for his organizing capacity. The Saint of Umadiâs organizing capacity in establishing and running the spiritual school is unique and hence a few followers of IS regard him (The Saint of Umadi) as an *avatara* of Sri Ramadasa Swami (*Vide* Dabade 1998:127).

Having considered the above two santometric incidences applicable to The Saint of Umadi, let me turn to the next six incidences of Santometric applications to The Saint of Umadi by Sri Gurudeo Ranade.

Gurudeo Ranade used to write letters to his spiritual master to seek his guidance from him both in mundane and spiritual life. In one of his letters (dtd. 8th March 1912) addressed to the The Saint of Umadi, Gurudeo Ranade writes:

"..................... Since you have realized your identity with the Lord - *Atman*, all your attributes such as body, name and form have fully merged in Him. As you have completely identified yourself with the Lord, what harm is there if you are called "*Atma* - *Deva* - Lord - Self?" (Sangoram, Deshpande (eds.), 1978:49).

Rudrappa of Hipparagi - the disciple of The Saint of Umadi has composed a Kannada song titled, *Mangalam mahalinga Umadeesha.* In this song Rudrappa regards the founder of IS as *Srishtikarta* (Creator). It is for this reason that this song was dear to the heart of Sri Gurudev Ranade. Sri Amburao Maharaj/ Baba(1856-1933) - the premier disciple of the founder of IS too regards his spiritual teacher as *Srishtikarta* (*vide* for details Kulkarni 1995:42, Sangoram, Deshpande (eds.) 1978:41).

The above two incidences point to the saying of The Saint of Nimbargi: "By association with *Achyuta*, the *Atman*, one would imbibe and acquire the splendour of *Achyuta*, the immutable *Atman*" (Sangoram, Deshpande (eds.) 1978:41)

In the opinion of Gurudeo Ranade, the world has witnessed a very few saints of the spiritual caliber of the Saint of Nimbargi and The Saint of Umadi. In 1920 itself Gurudeo Ranade understood the spiritual greatness of his *Guru* (The Saint of Umadi), *Paramaguru* (The Saint of Nimbargi). Gurudeo Ranade once pinpointing his finger towards the *samadhis* of his *Guru and Paramaguru* at Inchageri told Paramapoojya Kakasaheb Karkhanis that here Jnaneshwar and Tukaram are truly sitting and do not entertain even the slightest doubt about it in your mind.

On other occasion Gurudeo Ranade intimated to Paramapoojya Kakasaheb Karkhanis at Rashtriya Swawalamban Pathashala - Chinchwad referring to India (most probably) that it has produced many saints but in North India Kabir, in Maharashtra Jnaneshwara (Circa 1271 - Circa 1293) and Tukaram, in Karnataka Sri Nimbargi Maharaj and Sri Bhausaheb

Maharaj (Umadikar) are really very great saints whom a very few match to their spiritual caliber. Later on he added to this category of rare of saints the names of Purandaradasa (Circa 1480 - Circa 1565), Mahipati of Kakhandaki (1611 - 1681), and Sri Prabhudev (*Vide* for details Sangoram 1964:191-92, Karkhanis 1977:18-20, Deshpande 2002:VIII, Deshpande 1963:148).

Many great spiritual teachers describe themselves as shepherds in the sense that their business is to carry the sheep, their disciples, along with them, not being contaminated by the nauseating smell, the putrid stink of their disciples. The shepherds care for their sheep, nurture them and protect them from danger. The Saint of Umadi used to call himself a Kuruba (a shepherd - villager) as compared with the learned people who gathered round him. In this context, Gurudeo Ranade points out that saints like Jesus Christ, Kanakadasa- a contemporary of Purandaradsa regarded themselves as shepherds and The Saint of Nimbargi actually led the life of a shepherd for nearly six decades. (*Vide* for details Ranade 1960:106 - 110).

There is a general agreement among the Indian saints and philosophers that in case of a God-realizer *Kriyamana* becomes ineffective and *Sanchita* is destroyed as a result of God - vision. A number of Indian saints and philosophers like Badarayana also hold the view that *Prārabdha* will be destroyed only after the fruits thereof are experienced for better or worse even after God - realization. If, as Bādarāyana and some others contend, in all cases it is the individual actions which determine the fruit then there will remain no place for Godâs grace is definitely said to have some efficacy as regards the individual's actions. In this connection, Gurudeo Ranade brings to light the striking similarity between the saint Eknath (Circa 1533 - Circa 1599) and The Saint of Umadi who assert that by the grace of God effects of even *Prābḍhakarmas* might be destoryed (Ranade 1970:129, Kulkarni 1974:96).

Hereafter the last four incidences of santometric applications to The Saint of Umadi are taken up in which The Saint of Umadi has assessed himself in relation to some other saints or gods.

Once one Deputy commissioner happened to read in the presence of The Saint of Umadi, one of the following Namdevâs Marathi abhangs written on the wall of Inchageri Math.

Hadabadale Patak |
Ramanama Gheta Ek || *1* ||
Nama Gheta Tatkshani |
Chitre Thevali Lekhani || *2* ||
Ghevuni Poojecha Sambhara |
Brahma Etase Samoora || *3* ||
Nama Mhane He Jari Latake |
Tari Chhedave Mastak || *4* ||

The essence of the above *Abhanga* of Namadev (Circa 1270 : 1350) is given below in English by Gurudeo Ranade (1988-200):

Namadeva speaks of sins being destroyed by Godâs name. A single utterance of the name of God creates panic among sins. As soon as Godâs name is uttered the divine recorder ceases to record. God Himself comes forth to receive His devotee with materials of worship. If this were to turn out false, says Namadeva, then may his head be cut off from his body.

After reading the aforesaid *Abhanga* the Deputy commissioner remarked. Namadeva is no more. now whose head may be cut off?' Keeping his hand on his neck The Saint of Umadi seriously said, āMy head is to be cut off. Namadeva is no more, but am I not here?ä (Sangoram 1964:211).

Ramaraya, Bheemaji, Krishnajipant are the three sons of Kashibai and the Saint of Umadi. Ramaraya died while reading *'Dasabhodha'* in the presence of his father and devotees. Bheemaji and Krishnajipant regarded The Saint of Umadi as father (*Appa*), God (*Devaru*) respectively. The Saint of Umadi in this connection used to say, "I have become *Appa* to Bheema as he regards me as *Appa*, and I have become Devaru to Krishnajipant as he regards me as *Deavru*" (Kulkarni 1995:499).

Sri Shivalingavva (1867 - 1930) of Jat is a poetess saint. The Saint of Umadi once at Jamkhandi about her spiritual attainment and dedication observed, Shivalingavva of Jat does not sleep in the night. She changes her posture once in four hours. She is a woman only for name sake. She has attained my grade (*Padavi*) (*Vide* Kulkarni 1995:265).

At least on two occasions The Saint of Umadi has said referring to Sri Amburao Maharaj that there is no difference between him and Amburao.

The Saint of Umadi used to go to the forest (adavi) for meditation regularly and for a long time. Sri Amburao Maharaj too used to go to adavi for meditation daily for about six hours. Hence, The Saint of Umadi stated at Jamkhandi that there is no difference between him and Amburao (*Na Byare Alla, Amburao Byare Alla*) (*Vide* Kulkarni 1995:265).

On 19th Jan. 1914 i.e. just eleven days before his demise, The Saint of Umadi called Baba, Nandeppa and Bheemarao in a room around 9 A. M. and indicated that he would depart from the world as he pinnacle of the temple of Sri Nimbargi Maharaj is over. But Baba requested him to live for four more years as *Arna* (Krishnajipant) who has taken recently pension after his retirement from the service takes some more time to settle down and to shoulder the responsibility. On knowing this The Saint of Umadi replied that there is no difference between himself and Amburao (*'Ni Byare Alla, Na Byare Alla* - You are not different, I am not differentâ). The purport of it is that the spiritual authority and succession to spread devotion does not come by heredity. Krishnajipantâs authority may be in worldly matters but not in spiritual matters because Baba had attained the great spiritual height by dint of his efforts. This is obvious. (*Vide* for details Kulkarni 2000:57-58).

The Kaleidoscopic table of Santometry on pages 36,37 highlights all the aforementioned incidences of how the founder of IS is evaluated in relation to some other saints or gods.

Therefore, on application of santometry to the founder of IS the following aspects are deduced. Quite a few followers of IS view that the founder of their sāmpradaya can be favourably compared to Ramadasa swami because both of them were great organizers and were born on *Ramnavami.* A complete identification of the founder of IS with Self has promted his disciples like Gurudeo Ranade to regard their spiritual master as God and Creator. According to Gurudeo Ranade his *Guru* who attained a great spiritual height finds a place in the galaxy of rare saints like Kabir, Jnaneshwar, Tukaram, The Saint of Nimbargi, Purandaradasa, Mahipati of Kakhandaki, Prabhudev. In the opinion of Gurudeo Ranade his *Guru* who regarded himself as a shepherd resembles Christ, Kanakadasa, The Saint of Nimbargi and some others because like them he led his disciples on Pathway to God. By Godas grace an annihlation of the fruits of *Prarabdhakarmas* is possible according to Eknath and The Saint of Umadi and this similar viewpoint between the two has

The Kaleidoscopic Table of Santometry

Sl. No.	Who is/are Compared	To Whom Compared	By Whom Compared	Aspects of Comparison	Remarks ■ Similar △ Same, ▪Equal
1)	The founder of IS	Swami Ramadasa	Some followers of IS	Born on Rama Navami	■
2)	The founder of IS	Swami Ramadasa	Some followers IS	Avatara	△
3)	The founder of IS	Atma-deva	Gurudeo R. D. Ranade	Identification with God	△
4)	The founder of IS	Creator	Gurudeo R. D. Ranade, Baba, Rudrappa	Quality of God	△
5)	The founders of Nimbargi and IS	Jnaneshwara, Tukaram	Gurudeo R. D. Ranade	Spiritual height	▪
6)	The founder of IS	Kabir, Jnaneshwar, Tukaram, The saint of Nimbargi, Purandaradasa, Mahipati, Prabhudev	Gurudeo R. D. Ranade	A rare category most outsranding saints	more or less . ▪

7)	The founder of IS	Christ, Kanakadasa, The Saint of Nimbargi	Gurudeo R. D. Ranade	The Spiritual teacher as a shepherd	≡
8)	The founder of IS	Ekanath	Gurudeo R. D. Ranade	Stand on destruction of *Prārabḍha* by God s grace	≡
9)	The founder of IS	Namadeva	Self	Readiness to Sacrifice oneâs head if *Nama* were to turn out false	≡
10)	The founder of IS	God	Self	Endorsing Krishnajipantâs sentiment	△
11)	The founder of IS	Sri Shivalingavva	Self	Spiritual *Padavi*	▪
12)	The founder of IS	Sri Amburao Maharaj	Self	i) Regular performance of meditation in the forest ii) Spiritual authority	i) ▪ ii) ▪

been brought to our notice by Gurudeo Ranade. The founder of IS says that he has become God to Krishnajipant who regards him as God. If there is no efficacy in the utterance of the divine name like Namdev, the founder of IS is prepared to sacrifice his head. Finally, it has been pointed out by the founder of IS that on account of her relentless spiritual efforts if Shivalingavva attains his spiritual rank, Baba by dint of his relentless spiritual efforts inherits his (The Saint of Umadiâs) spiritual hegemony.

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A Vedic Basis for the Stoic Concept of God

The Vedas and the Upanishads were known to the Hindus as their own sacred philosophical literature since time immemorial. They contain a multitude of religious and philosophical beliefs regarding the origin and the existence of the universe. They inspired several other nations such as the Egyptians, Iranians, Persians, Chinese and the Greeks and the Romans to develop their own speculative thinking which gradually came to be recognized as eminent philosophical systems. This is vital evidence for the interconnection between the philosophies of the East and West particularly after Alexander's invasion of India in 327 B.C. Some of the outstanding doctrines taught in Vedic philosophy correspond with those of the Stoic school of philosophy which flourished in Athens around the 4th century B.C. The present study confines to the similarities between the Vedic and Stoic concept of the Absolute and to note a Vedic basis for the Stoic concept of god.

The Vedic concept of *Prāṇa* is closely akin to the Stoic breath or *pneuma.* Essential for the life of all creation *prāṇa* associates vata or wind (Rg Veda, x. 168). On a similar footing the Stoic *pneuma* is a mixture of air and fire. *Adityā* or sun resembles the fire in Stoic cosmogony. The Stoic fire resembles the *logos* of Heraleitus. Given implications like law. reason. plan, purpose the Stoic fire is the fundamental basis from which arise the 4 elements-air, water, earth and fire. The Vedas describe these elements as *vayu, ap, ksiti* or *prthvi* and *tejas* respectively.

The two ultimate Stoic principles are God and Matter. God is active and matter is passive. Matter has no qualities but God has many. It is God that creates the world. The *Logos* or the plan of the universe is that the 4 elements are created by the association of God and matter. It is again the *logos* of the universe that consumes all these 4 elements into its primal fire. Once everything is absorbed into the primal fire nothing exists except the moist element. In moisture lies hidden the promise of the universe (Seneca, *Naturales Questiones*). The universe ends in a fire or conflagration only to be born again from the primal fire. This continues as a cyclic process. On a similar footing the Vedās describe God or the Absolute as the active principle of the universe. God causes the elements to be born. The Ṛg Veda (x. 121.1) ascribes the creation of the universe to the primal waters. The primal waters are what remains when the Stoic God and the Absolute in the Vedas absorb all universe into himself. This process in compared to the ásparks from the well kindled fire in nature akin to it, spring forth in their thousandsâ in the Mundaka Upanishad 1.1.7 Hence the similarity between the Vedic and Stoic belief of fire as ultimate sources of creation. In several instances in Vedic literature *Aditya* is referred to as the soul of the universe (Ṛg Veda x 90) which resembles the Stoic fire or originator to all creation. The Stoic *logos* highlights fire as *pyr technikon*. It elaborates the position of fire as a living organism which had absorbed all nature at one time and which causes its origin. The Stoic universe is a single great city ruled by a single power. Seneca (letters) believes that this power or God is the cause that gives form to the prime matter. All causes are bodies and act upon bodies. According to Diogenes Laertius bodies are ultimate principles. These being the Stoic doctrines on which depend the Stoic *logos* which determines life, nature and elements, the Stoic God is called Nature, Life, Fate and Providence as well. Inkeeping with these definitions are those of the Absolute in the Vedas and Upanishads-svarat, antaryamin, jyotisam jyotih and saccidanada being a few. The Stoic Zeno who identifies Zeus, the Olympian god with the Stoic supreme God writes:

'Most glorious of immortals, Zeus all powerful'

Author of Nature named by many names all hail their law rules all:ä Zeus identified with the Stoic God has an equivalent in the Vedas. That is Varuna. It is mentioned in the Rg Veda. Vii 87 that -

'What is between heaven and earth and what is above everything Varuna, the king sees clearly'

Man depends entirely on God. What exists between man and the Stoic god is similar to what exists between a child and a father. God determines the *physis* or the way things grow. The human *physis* resemble that of the divine. The Stoic *logos* maintains the idea that all human beings are governed by one divine law and that they are all members of one great city who are bound to each other and obey the power and law of one great god who rules all. This Stoic God who resembles Varuna assumes the position of an all-powerful father who directs the members of the human community towards happiness, virtue, bliss and hope. The Ṛg Veda mentions Visvakarmā as a Father and the following lines highlight him,

'who is our father, our creator maker,
who every place doth know and every creature
By whom alone to gods their names were given,
to him all other creatures go to ask him' (x. 82.3)

The Stoic disciple is akin to the Hindu *Jnani* in this context. Both obey the will of their father; their creator; their saviour; their guardian. It is he who directs them to achieve the supreme bliss of being united with him. Both the Vedic and Stoic doctrines hold that the human soul retains a spark of the world soul. This idea is conspicuous in the Rg Veda x-121-1 and in Chryspippus, (On Providence). It is responsibility of both the Stoic and the Hindu to cultivate this spark and to enjoy the fruits bestowed on them by their God. The Hindu *jnani* achieves the bliss of *jivanmukthi* which is a state in which the soul of the *jnani* is completely free from all bondage-desire, passion, evil. The height of the bliss achieved by the Stoic is no less similar. Uniting with the cosmic fire is the ultimate teaching of the Stoics. Different in outlook from the philosophical systems that flourished in Greece, the Stoics, in keeping with Vedic teachings are a unique group of philosophers who entertained the idea, totally un-Greek, that the human soul assumes the ultimate and final bliss by reaching the height of the divine. A line in Senecaâs *On Providence* the âdoor in openâ and that it is up to the human disciple to live up to the standards required by the Stoic God resembles very closely a line in Katha Upanishad. Yama addressing Naciketa says

> 'Thee, O Naciketas, I believe to be like a house whose, door is open to Brahman'
>
> (Katha Upanishad, II)

The above has been an attempt to highlight the many similarities between the Stoic and Vedic doctrines and of course to trace a Vedic basis for the Stoic concept of God.

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Sail Me O Lord
“तारिसो”

(The Kannada Poem composed by
the Saint of Nimbargi in the Devanagari script)

तारिसो एन्न पालिसो। भवदुःख
वारिधि सेळविनोळादेनो ।।पा।।
मूरु मंदि एन्न मुत्तुवरु।
आरु मंदि एन्न कट्टुवरु
हत्तु मंदि एन्न एत्तुव कालके
करुणदि रक्षसु, कंद इरुवेनु निम्म ।।१।।

बंबल मध्यदि अंबुज तानागि
शाखेगे हच्चितो बळ्ळि तानागि।
बळ्ळिय पाशदोळु नानादेनो
दयमाडि रक्षिसो यादव गोपाल ।।२।।

सतिसुत सौभाग्य गतियेंदु नानु
मोहद बलेयोळगे नानादेनो
सतिदुःख ना एष्टंत हेळलि
यतिरूप गुरुलिंग जंगम निमगे ।।३।।

Sail me O lord and foster me,
Haulâd am I by the whirling waves
In the ocean of my woes,
Sail me along, smoothly O Lord.

Three men would hem around me,
Six men would come to bind me about,
While yet another ten come to carry me,

Shower on me O Lord your mercy,
One who indeed is your child;
Sail me along, smoothly O Lord.

Out came a Lotus from the middle of a bunch,
And attached to a lineage, naturally itself,
Thus am I caught and bound in the shackles,
Rescue me, I pray you, *Yadava Gopala;*
Sail me along, smoothly O Lord

Having believed that wife and son, the ultimate fortune,
I am trapped in the web of worldly affection,
How long can I complain of wife-anguish-affliction
To you O *Gurulinga Jangama, Yati Roopa;*
So sail me along, smoothly O Lord

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The greatness of such a Guru cannot be adequately praised. Is it possible to add lustre to the sun? Is it possible to crown the Kalpatru with flowers? Is it possible to add a scent to camphor? How can the sand at tree be made more fragrant? How can nectar be redressed for meals?,,, How can one add hue to a pearl? On what is the propriety of giving a silver polish to gold? It is better that one should remain silent and silently bow to the feet of the Master.

- Gurudev Ranade
(in Mysticism in Maharashtra p. 49-59)

(Continued from last issue)

Bhagwadgeeta & its exposition
by Sant Dnyaneshwar

Chapter VII (ज्ञान विज्ञान योग)

Knowledge of the Absolute God and the World

(Sanskrit Script followed by English Translation)

उदारा: सर्व एवैते ज्ञानी त्वात्मैव मे मतम्।
आस्थित: सहि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

Noble indeed are all those but the sage, whom I hold as nothing but Myself alone. For, being perfectly harmonized, he resorts to Me alone as his highest goal. (18)

Sant Dnyaneshwar explains -

Any man worships Me for his own desired welfare. But only the sage alone worships Me because it is his highest welfare. He has no other welfare. People give grass to the cow because they desire for milk. But when her young one wants milk, the cow does not wait for the grass. This is because the calf loves the mother cow and the mother cow loves the calf. When the river flows into the ocean, there is no going back for the river. Similarly when the sage takes refuge in Me there is no going back for him. For others, when I grant them the boon they may go back to their avowed duties or family.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।
वासुदेव: सर्वमिति स महात्मा सुदुर्लभ: ॥१९॥

At the end of many lives, the man of wisdom takes refuge in Me, knowing that Vasudeo (The Supreme Being) is all that matters. It is very difficult to find such a great soul.(19)

Sant Dnyaneshwar explains -

A man who comes out of the forest of passions, desires and anger avoiding all obstacles, climbing the hill of the best of aspirations, treading the path of morality in the company of virtuous persons selflessly, bypassing all types of misbehaviours, for thousands of lives, with pure devotion towards Me is rare indeed.

When a man is going ahead through the darkness of ignorance about the machinations of his own body and the ensnaring outside world, all of a sudden his Prarabdha Karma (the sum total of the result of all his activities during past births) comes to an end and he sees the twilight of the sun-rise of Real Knowledge. He gets the supreme favours of the Guru and is able to see the world in the right perspective and attains equanimity towards all. He sees everything in Me and Me in everything. Just as a pot drowned in water is covered by water on all sides inside and out, likewise he is Me inside and outside. He gets the realisation and true experience that the world is full of God only. He becomes a man of supreme devotion and supreme wisdom. Oh Arjuna, it is very difficult to come across such a person, as most men are after some desire or other and their vision is blurred.

कामैस्तैस्तै र्हृतज्ञाना:प्रपद्यन्तेऽन्यदेवता: ।
तं तं नियममास्थाय प्रकृत्या नियता:स्वया ॥२०॥

But those whose minds are warped by desires resort to other gods, observing various rites, constrained by their own natures (20)

Sant Dnyaneshwar explains -

Desires enter the mind due to expectations of fruit of efforts along some or other aspirations and in the increasing atmosphere of desires, the light of wisdom flickers, dims and in the end gets extinguished. In such darkness they search for Me but cannot see Me, though I am very near to them. Not knowing what to do they succumb to ritualistic worship of deities. Being already under the influence of Maya, they follow various rituals to please the deities with this imagined devotion according to their natures.

यो यो यां यां तनुं भक्त: श्रध्दयाऽर्चितुमिच्छति।
तस्य तस्याचलां श्रध्दां तामेव विदधाम्यहम्॥२१॥

Whatever form of deity, a devotee desires to worship with faith, I make that faith constant, steady and firm. (21)

Sant Dnyaneshwar explains -

Men worship the deities with a desire for fulfillment of their aspirations and I fulfil their desires in order to give firmness and constancy to their faith. For, after all, the deities are my forms only, though the devotee does not know this fact.

स तया श्रद्धया युक्तस्तस्याराधनमीहते।
लभते च तत: कामान्मयैव विहितान् हि तान् ॥२२॥
अन्तवत्तु फलं तेषां तभ्दवत्यल्पमेधसाम्।
देवान् देवयजो यान्ति मद्भक्तायान्ति मामपि॥२३॥
अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुध्दय:।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

Endowed with that faith, he worships his deity from whom he obtains this desires. However it is I, who have arranged for *the fulfilment of the desires. (22)*

The fruit thus gained by these men of small minds is but temporary. The worshipers of gods go to the gods but my devotees come to Me. (23)

Men who do not understand Me as the unmanifest and Supreme Reality think that I have become manifest in the form they worship.(24)

Sant Dnyaneshwar explains -

Thus with the faith strengthend by Me, they worship the deity and obtain the fruit they desire. However the benefits are arranged by Me alone. (22)

Those devotees do not know Me as they are ensnared by their desires and get the fruit obtained by their devotion. These fruits are not permanent and involve them more in their worldly life. However, a man who worships god attains godhood though the benefits are but momentary and impermanent. However those who worship Me reach Me alone. (23)

However men do not do so, because under the influence of Maya they do not know Me. They think that I have manifested in the form they worship and remain in that mood of imagination till wisdom dawns in their minds.(24)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५॥
वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥
इच्छाव्देषसमुत्थेन व्दंव्दमोहेन भारत।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप॥२७॥

Unseen by My divine Maya, I am revealed to all. This bewildered world knows Me not, the unborn and unchanging, the eternal one (25)

I know the beings that are past, that are present Oh Arjuna, and that are yet to come. But no one knows Me (26)

All beings are born with delusions, Oh Arjuna, overcome by the dualities which are creations of their own desires and hate (27)

Sant Dnyaneshwar explains -

With their visions blurred by My Yoga-maya, they cannot see Me who is illumined by flood of light and cannot know Me who is unborn and eternal. (25)

Oh Arjuna, I know all the beings who belong to the past, present or future and I am in all of them, but they are unaware of this fact. (26)

Oh Arjuna, when men are born, they come deluded with their desires, hate and resulting dualities. How can they see Me then? They are encircled by the dualities they see in this world because of their own nature, desire and hate. They get involved in unsurmountable worldly confusions created by themselves.(27)

(To be continued)

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Applied Philosophy In Post-Graduate Studies

Philosophy in the academics in India today, as other humanities and Social Sciences, is thriving somewhat well. It carries with itself the oft-quoted talk, viz., 'Philosophy bakes no bread.' Teachers and students of Philosophy need not lose heart as the same applies, now, to most of the Social Sciences. Candidates who have done M. A. Degrees in Political Science, Sociology, History, South Indian Studies and such other Social Sciences and even Sciences like Botany, Zoology, Mathematics are languishing in the dark world of unemployment, breaking no ice today.

But as a basic discipline, Philosophy is still the mothernest of all branches of knowledge. The word 'Philosophy' is invariably used in the award research degree (Ph. D.), whether in Science, Arts, Commerce or Applied Sciences or performing Arts. Ph.D. or Doctor of Philosophy, thus would simply mean going deep into the roots of anything whether Arts, Science, Commerce, Engineering, Technology whether basic or applied. Philosophy thus, still holds the key.

Now a word about 'Philosophy in Post-graduate Studies'. In most of the Universities the eligibility conditions for admission to M.A. Philosophy are almost the same. That is the course is thrown open to any graduate (Science, Arts, Commerce, Engineering, performing Arts) with a fixed percentage of marks. Students, it is observed, who come from Sciences pick up the basics of Philosophy quickly and fare well in the Examinations, discussions, Seminars and workshops. It is because of their acquaintance with the elements of Sciences, which have made in-roads into Philosophy. Philosophy in Post-graduate Studies, attracts many candidates, owing to its comprehensive application and usefulness at the level of competitive examinations like I. A. S., I. F. S., State Administrative Services, etc., Scholars and lovers of Philosophy are now contemplating to introduce 'Applied Philosophy' in the curricula of all Courses as that would ease the tensions and arrest malafide intentions, tendencies of violence and such other anti-human and anti-welfare activities.

'Applied Philosophy' is the need of the hour, today. If 'Philosophy is left on the theoretical plane alone, it becomes insipid and hollow. If it is to be made fruitful and attractive, certainly its application to diverse aspects of life is a must. For this, remodelling of the curricula of Philosophy course, with an eye on its active application, would be a rewarding exercise. This will definitely, give a new direction to the working of Philosophy Departments in our Universities. The suggestions of practitioners of Philosophy in this regard, are really, valuable and most welcome.

The common meeting point of all Philosophies and Religions of the world (i.e., Cultivating a sense of freedom and dignity of the human individual and a humanitarian outlook) is to be fully focussed in the new Curriculam to be introduced in the two year M.A. Degree Course in *Applied Philosophy.*

VIOLENCE, the inevitable outcome of despiritualisation of human being is to be nipped in the bud. For this the Core teaching of Philosophy (i.e., 'first care for human being, then anything and everything') is to be inculcated in the minds of students at a very tender age. Hence the study of 'Applied Philosophy' as an additional paper should be made compulsory in Schools and College, whether they teach Commerce, or Management or Science or Engineering or Technology or Ecology.

Today, pessimism is the biggest challenge to a growing young man or woman. It is to be removed threadbare by nurturing positive tendencies and inner motivation to work. For this Yoga and Meditation Camps and Spiritual Retreats are to be arranged at least for an hour each day in every School and College. This would enable each student not only to be a Counsellor unto himself but also to those entering into different enterprises like Companies, factories, business firms, Commercial establishments, police stations, courts and rehabilitation centres. Emphasis on maintaining ecological balance is also to be given prime of place in Applied Philosophy.

The introduction of "Applied Philosophy" would create a congenial atmosphere for counselling in the art of living a harmonious life in Society. If that is done Philosophy then becomes worth pursuing. It can continue to attract thousands of students to its fold. The Paper has dwelt on the importance of introducing "Applied Philosophy" in the Post-graduate Studies.

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(Continued from last issue)

Ramchandra to Gurudev

A Pilgrim's Progress

[Biography of Gurudeo Ranade]

One day, on the way to Inchageri, while camping at Kumatha, Maharaj asked Gurudev whether he could see the spiritual form or 'Vastu' on the flame of the lantern and when Gurudev said yes, Maharaj was satisfied. This event took place when Maharaj, Gurudev and his mother were travelling from Sholapur to Inchageri via Kumtha. Similarly, when once there was a doubt in the mind of Gurudev when a cat went across. Shri. Maharaj said that there is no ill-omen to the devotee of God, as he preceives his 'Vastu' - Spiritual form - even before that cat. So also Maharaj then reported an old occasion at Umadi, that was similar. Once, his elder brother Shri. Nanasaheb told him while going out for an important work, that he should not go out then, as a widow had confronted him, which is an ill-omen. Shri Maharaj then replied to his elder brother that the presence of a widow with fire in her hand is not a bad-omen but an auspicious sign.

Thus Gurudev found the attitude of Maharaj was most rational and non-superstitious, his spiritual devotion was most rational and philosophical, having no room for hallucination, superstition and hypocrisy in his alert and non-dogmatic and uncompromising adherence to the spiritual Name initiated by the realised Sadguru.

Maharaj had also told him. The real saints donât work out miracles. The miracles happen themselves automatically, because the saints walk on the righteous path of pure devotion. Realization is sullied and made impure by siddhis or egoistic miracles. But, God in his own merciful ways performs miracles for fulfilling the prayers of devotees, without the knowledge and intervention of saints.

Thus, in spite of his ill-health (discussed in details at Chap.VI) Gurudev could go to Inchagari in the month of Shrāvan in the year 1910 along with his mother. There, in the inspiring company of his great spiritual master all his doubts were gradually resolved and his mind was slowly brought to a state of equilibrium. He regained his mental peace and balance. Even though the spiritual meditation on Divine Name is performed by the individual alone unto himself, the help, the grace, the inspiration and the holy company of the spiritual master and other saints are essential to make the individual efforts effective. This was a proved fact, in case of young Gurudev when he went to Inchageri and stayed in the company of his spiritual master in 1910. He also observed how much devoutly and intensely the close disciples of Maharaj, Shatteppa and Nandeppa, continuously busied themselves body, mind and soul, in the pious service of their master and derived the spiritual fruits, and thus Gurudevâs faith in Maharaj was consolidated.

During Gurudevâs stay with his mother at Inchageri for a month and a half in the holy company of his spiritual master, some important spiritual events took place. One such substantial fact was the continuity of the presence of his spiritual form all the time. Once, he referred to this and said, "Till 1909 - 1910, I was on spiritual probation and thereafter I was confirmed in my spiritual service." Gurudev states that the temporary probation in spiritual life should be supposed as confirmed only after the continuous presence of the spiritual form of experience all the time, both day and night.

During his six weeks' stay at Inchageri in the holy company of his spiritual master, Gurudeo critically watched his Guru, repeating the following basic concepts of spiritual life.

1) Fire of Devotions is the spring illumination.
2) Dispassion is the spring of Devotion,
3) Awareness is Brahman, and non-awareness is illusion,

These profound and aphoristic epigrams expressed by Shri. Bhausaheb Maharaj repeatedly, convinced young Gurudev about the spiritual philosophy of his Guru putting his faith on firm foundation.

When Gurudev and his mother left Inchageri for Poona, Shri Maharaj gave the following parting message to him नेणपणें जाले तें जाले । जाले ते होऊनि गेलें । जाणतेपणें वर्तले । पाहिजे नेमस्त ॥
"Things went wrong when light didn't dawn,
Well! Done is done, don't worry,
Now at least with wisdom blessed
Improve yourself ! Don't tarry,

What happened in ignorance has happened, and merged with past, but, when one has developed the capacity to know and understand, one should act and behave with disciplined regularity.

Last Visit and stay with the Spiritual Master at Inchageri.

In the year 1913, Poona was a hot-bed of plague epidemic. So, Gurudev shifted from his house to his cousin-brother Shri. Nageshrao. There also, there was the recurrence of the death of rats due to plague. So he went to Inchageri with his mother in the month of Margasheersh in 1913 for attending the monthly Spiritual Gathering for meditation with other devotees there.

When they reached Inchageri the mother of Gurudev Smt. Parvatibai, prostrated before the Saint of Umadi with tears in her eyes. She was extremely anxious in her heart owing to the precarious health of her elder daughter Smt. Bhagu-akka. Shri. Bhausaheb Maharaj was overwhelmed with compassion for the continuous worries and agonies of Gurudevâs mother. He looked at the sky for some time, with a concentrated attention on his spiritual form, as if to solicit the spiritual consent of God to help Gurudev's mother to relieve her of her agonies and worries. While looking at the spiritual form of the Self, Shri. Maharaj nodded his head. Gurudev told that he was keenly watching all the movement of Maharaj. Gurudev was then of the conviction that Maharaj had identified himself with the Almighty.

Sri Maharaj affirmatively nodded his head and took out four pills from his bag and gave them to Smt. Parvatibai. He asked her to give those tablets to her daughter and by the time the four tablets were consumed, Smt. Bhagu-akka would be cured. The later developments proved that every word which the Saint of Umadi told then, came out to be true. Thus, the mother and Shri Gurudev were internally convinced about the spiritual greatness of Shri Maharaj and a feeling of genuine devotion and profound faith augmented in their hearts.

Just before Gurudev was to leave for Inchageri from Poona. He had met with an accident to his leg in the college. Dr. Dandavate was treating the wound. But, the doctor was of the opinion that the leg could not be cured completely unless a surgical operation was done. Gurudev however ignoring the doctor's advice went over to Inchageri with a limping leg. When Shri Maharaj observed him limping, he told him a remedy. The remedy was to apply and massage the saliva from his mouth to the limping leg after his meditation. After fifteen days of such a spiritual treatment suggested by his Guru, the leg of Gurudev was cured completely and he could walk quite normally. Gurudev greatfully used to refer to the assurance of Shri Maharaj in the words of Sri. Samarth Ramdas नामे विषबाधा हरती the spiritual Name has the potency to remove the ill effects of poison. The septic poisonous wound in the leg healed completely within fifteen days.

During this long stay at Inchageri Gurudev could observe that there was a fast deterioration in the health of Maharaj When Gurudev was to leave for Poona after the completion of the Spiritual Saptah -week. Shri Maharaj spoke to him with an emotional voice and with a heart upsurging with the love of a spiritual mother and a heavenly father. "If you spend your life for eleven months in your worldly preoccupations and only one month at Inchageri in the intense spiritual meditation and Bhajan, God will relieve you of all the anxieties and worries in your life." They left with a heavy heart and anxiety because of Maharajâs deteriorating health.

During Gurudev's long stay at Inchageri and on other occasions, he had an opportunity to watch closely each and every activity, move, daily routine, advices given, decisions taken and so forth by Maharaj. He found all these succintly put in verse by the great Maharastrian Saint Ramadas about 250 years before as characteristics of an Ideal Saint in his Dasbodha.

Gurudev in his introduction to the prayer-booklet prepared by him in 1910 in accordance with the instructions from Maharaj has mentioned the above fact.

We will see the English renderings of the characteristics of an Ideal Saint from Gurudevâs work 'Mysticism in Maharashtra.'

"We now come to Ramadasaâs ideal of the practical life of a Saint. In fact, all the previous discussion was undertaken to prepare the way for Ramadasa's description of the Ideal Saint. Ramadasa tells us often in his great work that he has practiced the virutues which he is preaching to others, and that the ideal of life which he sets forth before others is the ideal which he had realized for himself According to Ramadasa, the Ideal Man is a practical man. He has indeed identified himself with the Atman, and cannot therefore be regarded as limited. He looks all round, and is found everywhere. He is known to young and old alike. The Sage does not allow even a single minute to be wasted in vain. He moves away from people of his acquaintance, and finds out new men every day. People test him to see whether he entertains any desire; but he has none. He does not look at anybody for any length of time. He does not speak much with anybody. He does not live long at any place. What people have a desire to see, he does not care to see. He does not live without the service of God for a single moment. People, who form wrong notions about him, are in course of time led to correct their notions themselves. He lives in solitude, always gives himself to meditation, and spends his time usefully in the service of God along with other men. He cultivates in himself the best of qualities and teaches them to the people. He collects men together, but in secret. He always has some work to do, and leads people to the service of God. People then submit themselves to him. and ask him what they should do. ..We should examine various people should know for what things they are competent and then either hold them near or keep them at a distance. It is only when we assign proper work to proper person that it is well accomplished. Unworthy men cannot accomplish any work at all.... .. We should believe in people only when they do their duties heartily. We should always reserve something which we can call our own. This a matter of experience, says Ramadasa. I have first done all these things, and then have advised others to do them.

"An Ideal Man, who has regulated his life, becomes known to all. All people will now try to please him. . . . A man should never allow his peace to be disturbed by the evil words of others. Great indeed is the Saint who mixes with evil men... ...We should never injure the hearts of others.... If we forgive them, our greatness is not mitigated..... A Saint should give himself to intense devotion and should cultivate the highest qualities. Then will people come searching for him. Such a great-souled man alone should gather people in the name of God. I have determined says Ramadasa, not to ask anything from my disciples. I ask only this thing of them that they should worship God after me. ...,In order that we might, be able to gather people together in the cause of devotion, we should have two qualities: in the first place, we should have the power of illumination by which other peopleâs hearts might be conquered; secondly, we should act exactly as we speak, for it is only then that our words would have any value. ..., We should take people along with us, should teach them gradually, and lead them to the realisation of the end of spiritual life." (XII, 10. 14--41).

Then, again, Ramadasa goes on to tell us certain other characteristics of the Ideal Man. "The Ideal Man loves to put forth effort, enters boldly on any enterprise, and does not shun work. He can live in the midst of difficulties, bear the brunt of action, and yet keep himself away from contact with it. He always supports the right cause, and never gives himself to unrighteousness. In the midst, of difficulties, he knows the way out. A man of courage, is a great support to all. This indeed is what he has become through the grace of God" (XI.6. 12--19).

One further characteristics of the Ideal Saint is that he never displeases anybody. "He tells the truth, and behaves in the right way. Great men, as well as small - all have regard for him. If the Ideal Man were not to forgive people for their ignorance, he would merely bring himself on a level with them. When the world is pleased, that is to say when God in the world is pleased, nothing can be wanting to the Ideal Saint....Good behaviour áwith others leads to happiness. If we speak bad words, they are echoed back on us. We need not teach other people how to behave; we should teach ourselves. If we meet a bad man, and if the limits of forgiveness are reached, then we should leave the place in silence, (XII 215/226)

Ramadasa does not give merely a negative rule that we should not displease anybody, but he tells positively that we should try to please everybody. "What is censurable we should avoid. What is praiseworthy we should practice. We should fill the world with good report. ..We should avoid evil qualities and cultivate the good......The one rule of life should be that we should try to please all, and gradually make them holy. ..We should never call a fool a fool, We should never point out his defects. Only then can a Saint conquer the world. There are various situations in which a Saint may find himself placed. He should always try to assimilate himself to the hearts of all beings. He alone is a great Saint who gives satisfaction to the minds of people; for it is only then that people flock to him in numbers." (XIII 10. 20--59).

Then Ramadasa proceeds to give further characteristics of the Ideal Saint. "The Ideal Saint is known everywhere by the power of his devotion. People know him, but they do not find him and they do not know what he is doing.. People from various lands come with desire to see him. The Ideal Saint pleases all, and fills the minds of all with discrimination and good thoughts. There is no limit; to the disciples he makes. All of these he leads on the spiritual pathway....We should first discriminate and then should ask others to do it. If the Saint grows weary of people, he should go to a new place. .. .. His Saint-hood would come to an end if he does not practice spiritual meditation every day.., ...So far as he can engage himself in activity, he should do it. But as soon as he cannot, he should wander anywhere he pleases in contentment.. The greatest thing of all is that the Saint should never give up courage" (XIX. 10. 8--29).

Ramadasa insists from time to time that the Active Saint should not meddle much with the affairs of society. He should hide himself, and let other people talk about him. He who wants, to gather people together should always take resort to solitude. There, one gets to know the internal condition of men... Whatever people have in mind, the Saint knows already. Hence nobody can come, and deceive a Saint.....He should engage himself regularly in various forms of devotion thus never leaving any scope for inferior kinds of work.... In order to meet a fool, one must set a fool. In order to meet a dullard, one must set a dullard....In order to meet a fool-hardy man, one must set a fool-hardy man. A boisterous man must be met by a boisterous man. When equals meet equals, then a splendid encounter takes place. All this should be done, but the Master should be nowhere" (XIX.9.)

One of the most important teachings of Ramadasa about his ideal Sage is that his activity should alternate with meditation. He should lead an intensely active life for some time, and should immediately engage himself in intensive meditation. In that way, both his meditation and his activity become strengthened. Wherever the Active Saint goes, he is liked by all. He has indeed the fire of devotion in him and nobody can withstand him..... When people are eagerly waiting for him, he presents himself suddenly before them....Wherever the wise man is no quarrel can arise. He does not say one thing to a man s face, and another behind him. All people are ever anxious to meet him. He never troubles the hearts of people.... He always engages himself in conferring obligations on others. He is pained by other peoples sufferings, and becomes happy in their happiness. He desires that all people should be happy.

As the Saint has pledged himself to the service of God, his one buusiness is to fill the world with God. "If he should ask anything of anybody, he should ask him to continue his devotion to God... One should become famous on earth by desiring nothing... One should always merge oneself in the narration of God's exploits, so that people may always be attracted towards Him. The light that one spreads must be like the light of the Sun. Unless a man retires to solitude, he cannot find the way out. In utter silence, we should reach the Atman, and then no difficulties will present themselves before us." (XIX. 6.11 - 30.)

(MM 413 419).

Initiation :-

Gurudev first saw his to be spiritual teacher Shri Bhausaheb Maharaj. (hence referred as Maharaj) of Umadi in the house of Shri Kadapurkar (Jamkhindi Karnataka) when he was giving discourse on Dasbodha of Ramadasa.

We have seen in Chap. II the ingenuity of Shri Maharaj in awakening the sharp inquisitiveness and the zeal to put into immediate action of Gurudev by putting forth possibility of obtaining higher marks in examination by meditating on the Divine Name imparted by the spiritual teacher. The exams of matriculation were at hand and there was also an urge inspired by friend Kallu to verify the vision of stars during day time.

As a result, with the mediation of Kallu, Gurudev humbly approached Maharaj on 25th November 01 and was initiated. He was then fifteen years old.

The Experiment :

With ardent devotion every night with the help of rosary, he meditated till eleven rounds of rosary were completed. He went for his examination to Bombay in 1902, stood second in the University and won Jagannath Shankar Shet Scholarship in Sanskrit. The innate power in the Divine name and its meditation was rooted in Gurudev's heart.

Thus the young pilgrim Ramchandra set on his voyage. His Sadguru was then physically present to guide his ship in the river of life where he first was to meet *'a vast mountainous region, a towering pillar against which the ship might strike and* *break itself at any moment. Then to steer it clear of the two projecting rocks, the Scylle and the Charybdis through which it is very difficult for the ship to pass unscathed'* (PGHL 136- Sentences in italics).

This journey through the difficult and turbulent and deceiving waters threw "A gleam of light before the eye of the spiritual seeker, and he may find that unless he resigns himself completely to the will of this Omnipotent Being, it may not be possible for him to pursue the spiritual path steadfastly, courageously and successfully for an oarsman, plying his boat in a torrential midstream, will be in a dangerous predicament, from which nothing can rescue him except the grace and power of God.

Many times during the life of a man he finds all his efforts of no avail. It is in such plight that he must call upon God to rescue him from the dangerous situations in which he might be placed. In this way alone could he escape from his blindness into the Real" (PGHL 4/8).

Absolute self surrender and resignation to the will of God were required to be thoroughly imbibed in Ramachandra. That was probably what Maharaj intended. Nay, that was not all. In between, on the thorny path, roses were also spread. Maharaj graced him with God's experience.

First Spiritual Experience

Accordingly, after Gurudev's desire to get a distinction in his examination was fulfilled, his keen intellect turned inward. Thus, when he got the fruit of academic distinction through the medium of devotion to Nama his sense of discrimination made him introvert and he plunged with devotion to meditation for spiritual realization only. One day when he was sitting on the second floor of the house of Shri Bhaurao Apte at Jamkhardi he had first spiritual experience of sight of Divine Pearl. He used to tell that his first supersensuous vision of the Spiritual Pearl was on the top of the Darga of a Mohammedan saint Ajamirsaheb, which is in front of Bhaurao Apte's house. Just close to it is an old temple of Sri Siddeshwar and the Pearl was located by his sight in the sky on the top-most position of this temple and the Darga

(to be continued...)

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Until God-experience is firmly established in the case of a person, he is not entitled to become a spiritual teacher. Once Mr. Gordon, Collector of Bijapur had come to Nimbel. He said, "You hold that the vision of God is permanent . But the western mystic, plotinus says that he had the vision of God 3 or 4 times. Which then is truth?" The God-vision of Plotinus was like a temparary flash. Its duration was short. It was not yet permanertly established. It all depends upon the stage one has reached. This permanence is something which cannot be explained by word of mouth; it is to be experienced. One may have the vision of Maruti only once in a while; but what is really important is that the vision should become permanent. The power of the Spiritual Teacher (i.e. the Name of God he has imported weeks through his disciples. It is unmanifest and should be made manifest.

-Gurudev Ranade

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Books recently published by authors of Pathway to God -

1) Atma Anantma Vivek by Adi-Shankaracharya : by Dr. K. V. Apte, published by Shri N. K. Apte, Yajurved Apartment, S. T. Colony Road, Vishrambag, Sangli. (Marathi)
2) Questions and Answers in spiritual pursuit : by Dr. K. V. Apte; published by N. N. Gokhale, Himanshu Govt. Colony, Vishrambag, Sangli, (Marathi)
3) Nyaya Karmika - K. V. Apte
4) Nyayavatara - K. V. Apte
5) Spiritualism mind, yoga and religion in Indian Philosophy - by P. D. Dharwadkar, published by Minerva Press (Delhi, Miami, London, 13, Palam Marg, Vasant Vihar, New Delhi - 110 057)
6) Swadhyaya by late Shri V. C. Kelkar Edited and published by Shri Krishna S. Kelkar, Omkar Apartment, 178, Budhwar Peth, Tilkawadi, Belgaum.
7) ने मजसी ने ऽ.... ज्ञानाच्या त्या ग्रामी (Marathi Poems) : by Shri Shrikrishna Kelkar, published by Shri D. B. Parulekar, Durga Auto Service, Khanapur Road, Tilakwadi, Belgaum.

Book-Review

Discourses on selected verses from 'Spiritual Awakening in Gandhi and other Indian Saints'.

Author : *Prof. R. D. Rande, Publisher Sarva Seva Sangh Prakashan, Raj Ghat, Varanasi-1 Second Edition (2003), Pages 207; Price Rs. 80/-; $ 5.50 abroad.*

Professor R. D. Ranade was versatile genius with encyclopaedic learning. His writings have always been inspiring and instructive. His style of writing is lucid and direct.

The book under review is a collection of a series of Lectures on : '*Spiritual life in Mahatma Gandhi* and *Hindi Saints*' delivered by the erudite scholar, Prof. R. D. Ranade, at different places in India. Sri. M. N. Deshpande, retired top officer of the Archaeological Survey of India and his worthy partner in '*gurubhakti*', Sri. M. B. Lal ________ the devoted disciples of revered Prof. R. D. Ranade, have compiled and edited these lectures. While Sri. Deshpande has written an illuminating note about the author, Sri. Lal has contributed an interesting introduction to the celebrated book. Sri Arun Gandhi, grand son of Mahatma Gandhi, has written a moving foreword, to the book. The book has an attractive cover design, meaningfully depicting the symbols of all religions, by Sri Tushar. A. Gandhi, the son of Arun Gandhi.

First chapter, rather part-I, of the book (93 pages) is entirely on Gandhiji, the strong adherent of universal religion. The Seven historical conceptions of *Charkha* (the spinning wheel) in Gandhiji, the embodiment of non-violence, are well analysed; the dominant spiritual influences of Islam, Buddhism, Jainism, Christianity, Vallabhism and Devotionalism on the life of Gandhiji, are vividly elucidated.

Chapters 2,3 and 4 are on the genesis and evolution of the Sainthood of Hindi Saints like Mirabai, Surdas, Tulsidas, Kabir and so on. The Chapters elucidate, examine and evaluate the teachings of the great saints and bring out the impact of these teaching on Indian Society. The book enriches our understanding of Ghandhiji and other Saints. It seems to demonstrate that what appears contradictory to a simple mind, is in effect, not contradictory but complementary. Though Gandhiji and other saints were averse to the subtleties of metaphysics, in the lectures delivered by Prof. Ranade, the above said saints dive deep to show that the grandness of truth really consists in the richness of its infinite aspects. They broaden the outlook of the readers and foster toleration.

The book ends with a reflection over the spiritual autobiography of Kabir (V chapter). Prof Ranade coaxes the reader into a detailed exploration of the quest for liberation on the part of Kabir. The vivid and sundry symbols in the poetic lines of Kabir are ably deciphered by the learned professor; the meaning of the terms, images, events and situations are meaningfully unearthed. The book has important bearing on man's spiritual life. The relevance or otherwise of inherited traditional values is located by the author of the book.

In a nutshell, these lectures constitute the most original and brilliant contribution of the epoch-making philosopher, Prof. Ranade to the fundamentals of Indian Sainthood. A devoted student of philosophy and religion will find in it a lucid analysis of intuitive truths, which have engaged thinkers from the very ancient times.

As a scintillating study of sainthood, the book of Prof. Ranade will be of great value. It is verily a rare book, though half-century old! It reveals the true significance of the work-culture of the dedicated saints of humanity.

However some misprints have crept in. For instance on page 55 and 121, *Madhva* is wrongly printed as Madhava on page 140, *Hindi* is wrongly printed as Hidi.

Nonetheless, the treatment of the main body of the book has an explanation of the wish to achieve enlightenment of every living being. The book contains the essence of the great revelation of saints, prophets and seers of mankind. The book ends with a solemn declaration that without faith in spirituality, man is a big zero!

LIG-112, "Bhamati",
Gangotri Hudco Layout,
II Cross, Saraswati Puram,
Mysore - 570 009.

- Dr. V. N. Sheshgiri Rao
Professor and Head
PG Department of Philosophy
Mysore University
âManasagangotriâ Mysore-6

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According to Law of Spiritual Gravitation the experience of a worthy spiritual teacher, for example, Jnaneshwar, Tukaram on any later Saint, must automatically descend to his disciples. The Saint is the reservoir of spiritual experience; hence that experience descends to those who are walking on the path which he has trodden.

- Gurudeo R. D. Ranade

Activities of A.C.P.R.

Quarterly Report for the period ending 30th June 2004

Important events in the quarter

1. Dr. Shri Harish Ramaswamy, Reader and Officer on Special Duty, Department of Studies in Political Science, Karnatak University, Dharwad visited ACPR on 24/5/2004. His visit was in connection with the Academy's efforts in establishing Research Centre in the Studies of Philosophy, affiliated to Karnatak University Dharwad.
2. An ardent scholar and follower of Shri Aurbindo and the Managing Trustee and Chairman of Shri Aurbindo Ashram, Bangalore Shri S.V.Sabnis popularly known as Shreeji's visit to our Academy was an important event. He was present in the Gurudeo's Punyatithi Celebrations at Academy on 6/6/2004. His lecture on Teaching and Yoga of Shri Aurbindo was very impressive and the lecture was attended in a great number by the eminent scholars. Visitors for this lecture also included eminent scholarly personalities from Hubli, Dharwad, Goa and Bijapur.
3. An eminent scholar and visionary person Late Shri K.G.Katwe of Bangalore generously bestowed through his will a contribution in favour of our Trust. ACPR places on record the gratitude towards this generous contribution of Shri K. G. Katwe's endowment.
4. Our new subscribers to Path Way to God :
   i) Libaraian, Mysore University ii) Shri K. K. Adke iii) Shri Subramanya Bhat.
   iv) Dr. H. D. Kopardekar v) Shri S. G. Ankalgikar
   vi) The Principal GGD Arts & BMP Commerce & SVS Science College Bailhongal.
5. We thank following donors:
   i) Late Shri K. G. Katwe ii) Shri C. R. Magnur
   iii) Dr. Hemachandra D. Kopardekar iv) Smt. Meenaxi Sachin Salaskar .
6. We are happy to announce the recently inducted members in the All India Council of A. C. P. R.
   I) Shri Shrimad Gangadharendra Saraswati, Mahaswamiji of Shri Sousthan Swarnavallimath SONDA TAL :-SIRS. A Great scholar in Sanskrit and Ardent follower of Shrishankaradwaita; Leading the mission of Adwaita philosophy Effective leader of the social fabric of the area. He is responsible for Social and relegious awareness among the followers of the math and the public at large.
   II) Shri Dr. S. J. Nagalotimath :
   An international personality in the field of pathology Author of many books on science and medicine. Founder and president of "Karnataka Vijnana Parishat", Established Internationally recognised pathology musuem at J.N.M.C. Belgaum. Founder of many Medical Colleges in Karnataka. A great philosopher by virtue. A walking Encylopaedia on microbiology and pathology.

M.B.Zirali
Secretary, A. C. P. R.

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(c) Wing for Data Processing. (d) Wing for inferential co-ordination.
(e) Textual Research wing (f) Library.

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- Prof. N. R. Deshpande

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